



Newsletter October 2016

Christ is in our midst!

St. Michael the Archangel Serbian Orthodox Parish

Saturday Vespers 6:00 PM Sunday Divine Liturgy 10:00 AM

Website: www.stmichaelshsv.org/

[Link - St. Michaels Calendar:](#)

* Please check calendar for details

Sunday 2nd – Martyrs Trophimus, Sabbatius, and Dorymedon of Synnada.

Sunday 9th – Repose of the Holy Apostle and Evangelist John the Theologian.

Thursday 13th – 6:00pm Vespers

Friday 14th – The Protection of our Most Holy Lady Theotokos and Ever Virgin Mary.

 **8:45am Orthros**

 **10am Divine Liturgy**

Sunday 16th – Hieromartyr Dionysius

Sunday 23rd – Commemoration of the Holy Fathers of the Seventh Ecumenical Council.

Sunday 30th– Prophet Hosea

Monday 31th– St. John of Kronstadt

 **6:00pm Vespers**

[Announcements:](#)

- St. Michaels Sisterhood of St. Sophia is participating in the Liz Hurley Ribbon Run on Saturday, 8:00am on October 15th. Please contact Michelle Platt for details.
- Fr. Gregory is available for house blessings by appointment.

[Coffee Hour:](#)

Oct 2nd – Ellis/Fontane Nov 6th – St. Sophia Sisterhood

Oct 9th – Gulas Nov 13th – Harwell/Couch

Oct 16th – Haddock Nov 20th – Huron

Oct 23rd – Hargrave Nov 27th – Kaiser

Oct 30th – Hogan/Schultz

Note: If you cannot be at church on your Sunday, please arrange to trade places with someone from the coffee hour list that can.

[Birthdays:](#)

3rd – Samuel Novak

8th – Ivan Sievers

11th – Timothy Harwell

14th – Vincent Novak

26th – Brad Zarzaur

27th – Sophia Harwell

[Anniversaries:](#)

7th – David & Cheryl Brown

15th – Charles & Anastasia Malmede

16th – Bob & Mary Zarzaur

16th – Justin & Lisa Novak

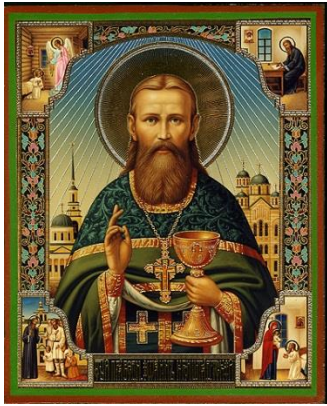
[Supplies Needed:](#)

- Kleenex
- Olive Oil (NOT extra virgin please)
- Communion wine (preferably Manischewitz concord)

New Church Year Kick-Off

September at St. Michael's: It is during the month of September that we kick off a new Church Year on September 1/14. Our Saturday morning the 17th, the Children's Program started back up and we did the service blessing for our young students that God will help them in their studies and life in the church. Then on Sunday the 18th after everyone had a tasty pot luck meal, we held our regular Annual Assembly with some fruitful discussions about our church and our future goals. On Wednesday the 21st, we celebrated the Nativity of the Theotokos and later that evening, the Sisterhood hosted a fundraiser at the Blue Pants Brewery. The final totals are still being added up, but it's estimated that between \$400 to \$500 was raised that evening. Then on Sunday the 25th, our St. Sophia Sisterhood celebrated their Slava with yet another delicious meal. One of the sisters was overheard saying 'St. Michael's is the church that likes to eat!' Then on Tuesday the 27th, we celebrated yet another of the 12 major feasts: The Exaltation of the Cross. September was a joyful and busy month! Glory be to God for all things!





*On the occasion of glorification of Saint
John of Kronstadt Oct. 19/Nov. 1
by Archbishop John Maximovich*

Holiness is not simply righteousness, for which the righteous are deemed worthy of the enjoyment of blessedness in the Kingdom of God; but rather, it is such a height of righteousness that men are so filled with the grace of God that it flows from them even onto those who associate with them. Great is their blessedness, which proceeds from their direct contemplation of the glory of God. Being filled also with love for men, which proceeds from love for God, they are responsive to men's needs and to their entreaties, and they are mediators and intercessors for them before God.

Such, first of all, were the righteous of the Old Testament, who were freed by Christ from Hades and led into paradise, and John the Baptist, "the greatest of those born of women". Then the Apostles and their immediate successors became such. None of the Christians doubted their sanctity, and after their decease the greater part as martyrs they immediately began to venerate them and to invoke them in prayer. During the time of lofty spiritual ardor in the first centuries of persecutions against Christians, such also were the martyrs. A martyr's death was itself a door to the Mansions on high, and Christians began immediately to invoke them as holy men pleasing to God. Miracles and signs confirmed this faith of the Christians and were a proof of their holiness. Likewise, later on, the great ascetics began to be venerated. No one decreed that Anthony the Great, Macarius the Great, Basil the Great, Gregory the Theologian, Nicholas the Wonderworker and many others like them be venerated as saints, but East and West alike revere them, and only those who do not believe in sanctity can deny their sanctity. The assembly of Godpleasers grew without ceasing; in every place where there were Christians, its new ascetics appeared as well.

However, the general life of Christians began to decline; spiritual ardor began to lose its luster; no longer was there that clear sense of what Divine righteousness is. For this reason the general consciousness of the faithful could not always determine who was actually righteous and pleasing to God. In some places there appeared dubious persons, who, by means of supposed ascetic feats, allured part of the flock. For this reason the ecclesiastical authority began to watch over the veneration of saints, taking care to guard the flock from superstition. They began to investigate the life of

ascetics venerated by the faithful, and to verify the accounts of their miracles. Towards the time of the Baptism of Rus' it had already been established that the recognition of a new saint was to be performed by the ecclesiastical authority. The decree of the ecclesiastical authority was, of course, disseminated throughout the region under its jurisdiction; however, usually other places also recognized a glorification performed elsewhere, although they did not enter it into their own menology. After all, the ecclesiastical authority merely attested to sanctity. The righteous became saints not by the decree of the earthly ecclesiastical authority, but by the mercy and grace of God. The ecclesiastical authority merely approved the extolling of the new saint in church and his invocation in prayer.

Just what authority should and could do this was not precisely determined; it was, in any case, an episcopal authority. There were glorifications performed by the higher ecclesiastical authority of an entire local Church; the names of the newly glorified were then entered into the church menologies of that entire Church; others were glorified in one locality or another, and their veneration gradually spread to other places. Usually the glorification was performed in that locality where the saint lived or suffered. But it also happened otherwise. Thus, the youth George, from the town of Kratov (Serbia), who suffered in 1515 at the hands of the Turks in Sofia (Sredets, Bulgaria), was glorified already within fourteen years in Novgorod. In spite of the fact that his fellow citizens also venerated him as a new martyr and that a Church service to him had even been composed by his spiritual father, they did not dare to show this openly, fearing the Turks; and therefore, in Novgorod, which had commercial relations with those places, by direction of the Archbishop, a service was composed and the memory of the martyr George the New began to be venerated, whence it spread throughout all Russia.

When Serbia and Bulgaria were liberated from bondage to the Turks, they began to use the service composed in Russia, while the service originally composed in Sofia remains to this day the property of a library. In last two centuries, when Russia lived in glory and prosperity, the glorifications of new saints were usually performed very solemnly by decree of the Supreme Authority, sometimes (but not always) taking place throughout all Russia, but especially in the locality where the wonderworking relics were found.

However, this does not alter the general order in the Church; and if, under the oppression of the godless authority, the Russian people cannot openly extol and invoke a Saint of God, glorified by God, it is the duty of that part of the Russian Church which is free from the oppression of the godless to publicly venerate and invoke the Wonderworker, like unto the holy Hierarch Nicholas, who is now revered throughout the whole world, and to pray to the holy, righteous John for the correction of our life and for the cessation of the calamities which, in accordance with his prophecy, have befallen our Fatherland.

May the Lord grant the coming of that longed for day, when from the Carpathians to the Pacific Ocean will thunder out:
We magnify thee, O righteous Father John, and we honor thy holy memory, for thou dost entreat Christ God for us!

Donations in Memory or In Honor of: *(none to report this month)*

Confessions: May be heard Saturdays after Vespers; also Sunday mornings before Divine Liturgy between 9:40 & 10 am or contact Fr. Gregory to arrange a time. Please come early on Sunday mornings so we may start Divine Liturgy on time.

House Blessings: Please contact Fr. Gregory to schedule your house blessing.

Prayer List:

Living: **Church Members & Orthodox Friends** Please pray for God's help with acquiring the land and future church and hall building; Pat Darzi, Jim Cesari, Lisa Craft, Ivan Fontane, Angela Gafton, Olga Gulas, Leslie Hargrave, Harris family, Phil Harwell & family, Kathe Hoyer, Mat. Julie Joa, Weston Letson, Allen Morgan, Justin Novak, Sean Perry & family, Chris Sweeney, Catrina Thomas, Ron Waskerwitz, Tim Waskerwitz, Kurt Weber. **Friends of Members:** Pamfilis Family, Cheryl Brown, Anna Kobasa (mother of Helen Bergantz), Mahasin Tadros, Martin Gureasko, Danny, Jean, Donna, Doug, John, Rachel, Demi, Anne, Joanne, Kara, Glen, Todd McCaffery, Steve McCreary.

Reposed: Christopher Pamfilis, Alexa & Hayden Hannig, Nicolae Caracalean, Valentina, Vangie Pamfilis, Milan Petrovic, Mary Kochoff, Mary, Sam, Frances, Joe, Anne, Stan, Daniel, Anna, Fryni, Nelia, Natalie.

Committees/Chairpersons:

Choir Director – Sandy Ellis
Ass't Choir Director – Matushka Ann
Sisterhood President – Iryna Haddock
Sunday School Director - Matushka Ann
Sunday School Teacher—Serena Harwell
Church Supply Coordinator – Loren Capsopoulos
Legal Advisor—Brad Chynoweth
Library & Bookstore – Matushka Ann
Building Maintenance - Bob and Rick
Welcoming Committee Coordinator – Charles Malmede
Capital Campaign – Hal Pastrick and Joe Bergantz
Website – Charles Malmede
Newsletter Bulletin – Rick Kaiser
Candle/ Supplies – Rick Kaiser

Church Council – 2016 to 2017

Father Gregory Schultz – Parish Administrator
Bob Zarzaur– President
Michele Platt – Vice President
Joe Bergantz – Treasurer
Pavel (Elliot) Sievers – Secretary

Members at large – Kathy Couch, Sandy Ellis, Rick Kaiser, Charles Malmede, Hal Pastrick

Please note: the Church telephone number is: **256-881-2449**

Office hours at the church are as follows.*

Tues: 10:00 am – 4:00 pm, Wed: 12 noon – 6:00 pm, Thurs: 10:00 am – 4:00 pm

**Please note: while Fr. Gregory will normally be at the church during these times, pastoral needs are given priority (i.e.; when someone is ill, etc.). If you need to see him, please call ahead.*